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3. Delafosse, Haut-Sénégal et Niger [Upper Senegal and Niger].

4. Labouret, Les Mandingues et leur langue [The Mandingo and Their Language].

etc., but these are still very fragmentary and incomplete. In addi-
177 tion, this society was completely disrupted by the French conquest, either by such radical measures as the suppression of slavery or by a natural evolution as a result of contact with European societies. Nevertheless, traditional structures retain their vitality, despite the effort to adapt them to European formulas.

178 The society seems to have oscillated between familial anarchy and the clan stage, according to alternating ranges of groupings, disassociation, and regroupings.

1. The Family

594 596 Concerning the Sudanese, Delafosse has already made the distinction between "the restricted family" and the "extended family." The restricted family is composed of the parents and children who live in the "hut." Taken alone, it does not represent a social unit. The true social cell is the extended family. This is the large united family made up of a group of restricted families whose heads recognize a common ancestor. This group, composed of agnates in principle, is the ba-denya, whose members live in huts within an enclosure: gwa or so. The two ends of this [51] enclosure rest on a blõ (vestibule) where the ancestors' altar is found.

601 612 According to Labouret, the Bambara distinguish three categories of family ties: the paternal line, the maternal line, and relationship by marriage. The child takes the dyamu (honorable name) of his father's group, but the terms applied to ancestors and descendants are the same as those of the maternal line.

"... Kinship includes the following generations: tolo-mina... tolo-sama... tolo-ma-sama: who seizes or pulls ears (a belief has it that if a great grandson pulls the ear of his great [52] grandfather, the latter becomes deaf);